PENTECOST

Splendid Ceremonial Celebration of Whitsunday in the Churches of the City.

THE COMING OF THE PARACLETE

Catholic Circular for the Annual Collection for the Holy Father.

Beecher Pleading for Universalism in the Salvation of Mankind.

TALMAGE'S NEW TABERNACLE.

The Struggle Upward from the Bottom of the Ladder of Goodness.

A SERMON ON SUICIDE.

Frothingham on the Poetry of Religion and Life's Duties from a Poetical Standpoint.

Laying the Corner Stone of a German Catholic Temple in Tremont.

Yesterday the mellow sun of Pentecost shone gloriously upon the throngs of worshippers who went forth from their many homes and moved in great streams animate with bright and cheerful dor to the temples, from whose bell towers rang musical invitations to devotion in clear and happy tones. Under the so tly dazzling sky, ficent in its depth of mystic beauty, a feeling of thanksgiving must have been inspired in the hearts of the church-goers. Their peans of praise and humble supplications wree more intensely devont than usual. Every edifice of worship was filled by a multitude. Whether the preachers were inspired to a higher eloquence and fervor than is usual for them can be judged from the sketches of their sermons, which are published below. Pentecost, with its eloquent memories and associations, was the rich topic upon which many of them spoke. The Catholic and Episcopal churches especially celebrated the great festival of Whitsunday with splendid ceremonies. In the former reference was made to the annual collections for the Holy Father. Next Sunday will be devoted to this mission by the priests of all the churches of this diocese, in accordance with the circular which Archbishop McCloskey has issued to them, and in which he strongly appeals to the

charitable for this noble cause:—

REV. DEAR SIR—I beg to notify you that the annual collections for the Holy Father will be made in all churches of the archdiocese on Trinity Sun-

annual collections for the Hoty Father will be made in all churches of the archdiocese on Trinity Sunday, the 8th of June.

Be pleased to make the proper announcements, and to exhort your people at the same time to contribute with even more, if possible, than their accustomed generosity. There are urgent reasons why they should do so. The temporal necessities of our beloved Pontiff keep pace with the daily increasing trials and sufferings which he is forced to endure. He still sees the work of sacrilege and spoliation carried on around him with bolder effrontery and more bitter implety; he sees defenceless religious of both sexes driven from their peaceful homes, robbed of their little all and reduced in many instances to a state of absolute destitution. No wonder that his paternal heart is overwhelmed with sorrow, less even for himself than for his afflicted children; no wonder a health and strength which have seemed to be little less than supernaturally sustained should begin te succumb beneath so many and such heavy burdens. Let none of us, then, at such a moment, falter in our best and most carnest efforts to alford consolation to the Holy Father in his afflictions. * * Very truly, your friend and brother in Christ, †JOHN, Archbishop of New York.

NEW YORK, May 20, 1873.

TRINITY BAPTIST CHURCH.

Suicide, Its Guilt and Consequences-The Teachings of Ancient Philosophy Concerning It Contrasted with Those of the Bible-The Wickedness and Cowardice of Self-Murder-Sermon by Dr. J. S.

Yesterday was the anniversary of the organization of the Trinity Baptist church, in Fifty-fith street, near Lexington avenue. In the morning the pastor, the Rev. Dr. J. S. Holme, preached the sixth annual sermon. In the evening his subject was "Suicide, Its Guilt and Consequences." said:-It is a fact noted by some distinguished writers of singular interest that both the great systems of moral philosophy most celebrated in antiquity seem either directly or indirectly to have furnished their disciples with a justification of suicide. The Stoics and Epicureans alike essayed to make the most of human life, to teach the road to its noblest development and to secure its highest happiness The stoler maintained that the sufferings of the body were not evils; that the natural affections should be suppressed, every passion annihilated; and the inculcated the sternest self-sacrifice. And vet Zeno, their founder, taught that it was innocent and proper to fly from the sufferings of life by suicide, and, at an advanced age, confirmed his precepts by hanging himself, and Oleanthus, his immediate successor, followed the example of his

result, starting with directly opposite principles, viz. :- that the gratification of all appetites constituted the greatest good. This may seem strange, but it is only necessary to follow the faith of th voluptuary a short distance to show whither it tends. So it is not surprising that under the elo-quent trachings of Hegesius the philosophy of pleasure occame the PHILOSOPHY OF SUICIDE.

To so great an extent was this the cas To so great an extent was this the case that Ptolemy, the Egyptian King, that he might stop the fashion of suicide, forbid the publication of his discourses. Thus was the philosophy of antiquity, which is essentially the philosophy of arrelignon in our day, obliged to confess that all its teachings tended to death. He then proceeded to show that the teachings of the Bible are in direct contrast to this. In deing so he first remarked that not a sin-gic representative character among the good men

the teachings of the Bible are in direct contrast to this. In doing so he first remarked that not a single representative character among the good men of sacred history committed selicide. The force of this argument will be increased if we consider how many of the most distinguished men of profane history have committed self-murder. Zeno, Themistocies, Demosihenes, Cato, Brutus, Cassius, Lycurgus and many others took their own lives; and yet among the good men of the Bible not one suicide is found. He referred to the act of Sampson as the act of a warrior who, in his own death, shew the lords of the Philistines, the enemies of Israel, almost en masse. Every single instance of suicide in the Bible was that of a notoriously had man, as he illustrated by referring to them. from Saul to Judas. As the second Eible injunction spainst suicide he adduced that its spirit is diametrically opposed to the EXERCISE OF THE GRACES which it is the great aim of the Bible to inculcate. For example, resignation—hot only one of the loveliest forms of Christian virtue, but one of the high and holy principles of the religion of Christ. What can be more opposed to it than man's laying violent hands on himself? In the third place he considered the express injunctions. The Apostie in his Episte to the Romans distinctly states that no man liveth to himself and no man dieth to himself; that his death as well as hie must be in the hands of God, and no man has a right to yield his life for his own gratification, for therein he most emphatically dies for himself. Man should not only be willing to die when God pleases, but to live as lie wills. This is the express teaching of His Word.

Agam, taking one's life is an act of cowardice of which no honorable man should be guilty. The sucide is a base deserter in the battle of life. It is a confession of weakness, of insumciency, of a Land un under adverse circum.

a confession of weakness, of insufficiency, of a
LAGK OF MORAL STAMINA.

beneath the dignity of a man. He argued that it is
man's duty to stand up under adverse circumstances and prove himself a match for them. He
showed how the act of the suicide is generally
most cruel and heartless to the members
of his family, making their troubles the
more serious and disgracing them more by the
act than the crimes that led to it. If, because a
man feels himself unfit to live. As commits suicide,

he plunges into eternity in a manner which doubles every orime, that renders him unnt to die as well as to live. Death is a question which no one has a right to decide. God has not put it into our hands. After showing our duty to the Creator and the race, he said:—Poor Colton, known better as the author of "Lacor," wrote many a well pointed aphorism; the falsest he ever wrote was the last. "When life is unbearable death is desirable and suicide is justifiable." Having thus written he blew out his brains. Every sentiment of his aphorism is false in its implications or assertions. That surely is not unbearable than which something worse must be borne. He who is too wicked to live is

TOO WICKED TO DIE.

That which made life unbearable—namely, his sin—is so intensified by superadded self-murder as to make death doubly so. It is not circumstances but character that can make a man utterly miserable in this life, and character is carried by the self-murderer into eternity. It becomes worse by superadded guilt in the future than in the present world. What turned this world into a hell will burn with hotter fire in the world to come.

ST. STEPHEN'S ROMAN CATHOLIC CHURCH. Solemn High Mass-Sermon by the Rev. Paraclete-What Constitutes the Catholie Church.

large numbers in St. Stephen's church to celebrate the feast of Pentecost, the special festival by which the Catholic Church celebrates, as it were, its own nativity. The soleran high mass was sung by the Rev. Father Flynn, assisted by the Rev. Father Power as deacon and Father McCready as subdeacon. The grand and impressive ceremonies peculiar to the Catholic Church were gone through with an accuracy and smoothness creditable to the master of ceremonies. The music was rendered by the choir with their usual artistic skill and finish; while the "Veni Creator Spiritus" was very fine. Mr. Danforth, the organist, played some brilliant passages during the

When the deacon had finished the singing of the Gospel the Rev. Dr. McGlynn ascended the pulpit. Before reading the Gospel and Epistle he reminded his hearers that on next Sunday

THE ANNUAL COLLECTION for the Holy Father would be made, and impressed on them their duty to help the Vicar of Christ in his financial difficulties, caused by the cruet laws that have made so many religious men and women the wards of his charity. He also announced that during the month of June special services would be held in St. Stephen's, in honor of the sacred hearts

the wards of his charity. He also announced that during the month of June special services would be held in St. Stephen's, in honor of the sacred hearts of Jesus. He took as his text the Gospel and Epistle of the festival, and preached an cioquent and effective discourse on the HOLY GHOST AND THE CHURCH.

He said:—The whole life of Christ on earth was devoted to the formation of His Church, to the instruction of His disciples and apostics and to the perfection of the divine plan for the redemption of man. But for the completion of the work of creating the Church it became necessary that Christ should go to His Heavenly Father to take His rightful place as Son of God on the right hand of His Father, and send the Paraciete, who, as He told them, "would teach them all things." The fathers of the Church after the divine council at which the Trinity said, "Let us make man to our image and likeness," God the Father took the dust of the earth and out of it hashioned the wonderful microcosm of the human body. But it was senseless, a mere mass of inanimate matter until GOD BERATHED INTO IT A SOUL.

In like manner the Church, the congregation of the followers, which Christ established during His life by His preaching and His miracles, was soulless until "the days of Pentecost were accomplished," when the Holy Ghost descended on the disciples in the form of "cloven tongues, as it were of fire." Then was a soul infused into the mystical body of Christ and it became endowed with a vigorous principle of life and action. Then it received the vivilying principle by which from a small grain of mustard seed was to spront the mighty tree which was to afford shelter to the birds of the air and grateful repose to the wearted. We should be thankful that we belong to the mighty tree which was to afford shelter to the birds of the Church is not a mere aggregate of the initial who have lived or are living or will live. It is all toat vast body united to Christ, by the holy sacraments, secrifices and public and private prayer. But the o

te Spiritus" which is admirably suited to establish the perfect reign of the spirit of Divine love in our hearts." The preacher concluded by reading a translation of that prayer.

CHURCH OF ST. JOHN THE BAPTIST.

Whitsunday Commemorated-Sermon by the Rev. Dr. W. Kirkus-The Significance of the Anniversary of the Birth of the Christian Church.

Yesterday being Whitsunday-the day on which the Holy Gnost descended on the Apostles and im-bued them with that spirit of truth and religion by which they were enabled to Kindle the unquenchable fire of Christian faith in the sonis of men-was very appropriately and devoutly celebrated in the Protestant Episcopal Church of St. John the Baptist, Lexington avenue and Thirty-fith street. About two hundred children presented a pretty appearance in the interior of the church, and, with a number of the older members of the congregation, partook of the Lord's Supper during the

was preached by the Rev. W. Kirkus, LL.B., a minister of the Church of England, who fills the place of the rector during a brief absence. He chose his text from St. John xvi. 12 14-9I have get many things to say unto you, but you cannot hear them now. When the spirit of truth is come He will guide you unto the truth."

The reverend gentleman said that the text was part of the promise which Christ made to His Apospart of the promise which Christ made to His Aposties previous to His ascension, when He told them
ile would send them the Paraciste who should
teach them all things and abise with them for
ever. These words were indicative of what was
to follow after the ascension, and foretold
in an impressive manner the basis on which
Jesus was to establish his Church. It was a promise which contained a new promise; for on Whitsunday there came down upon the Disciples the
spirit of truth, as if by a rushing of a mighty wind,
and they began to speak as if by tongues of free. It
was dod that was making his choice of them that
they might perform his work. Their tongues were
FIERY TONGUES;

their words were words of wisdom and of instruc-tion, that all nations might hear the Gospel in

their words were words of wisdom and of Instruction, that all nations might hear the Gospei in their own language.

The day commemorated the birth of the Christian Church, when fresh light was imparted to the world through that mysterious light given to the Apostles. The church was founded, disciplined and governed. It continued to grow, extend and flourish through trais and persecutions. The complaint was often raised that its members had introduced forms not in accordance with its early simplicity, such as ecclesiastical polity, rituals, liturgy, ceremonies, siterhoods and hierarchies, and the question was asked what authority is there for them in the holy scriptures?

The answer is that in substance all these are from the beginning, and Christ is

THE CHIRF CONNER STONE

of them all. They were in usage among the Jews. These customs were changed by the Christians. The Scripture text, moreover, accounts for them. "He small show you the things that are to come, and He shall lead you unto the truth and the truth shall make you free."

The reverend preacher here showed the great difficulties Christianty find to contend with at its origin—the impiety of false teachers, the theories of sophists, pagans and philosophers; the cruel persecutions of the Koman Emperors, the shallow belief of many Christians and the counteracting influences of Judaism, Mahometanism and barbarianism, but by its wise polity and the action of its prelates in council assembled it trampled over all, raised the personal dignity of man by giving him afine idea of his destiny, liberated the slave, crushed the prevailing crimes of the age, ennobled woman and established the one bond of marriage by which the social tie of humanity was to be for ever reserved and held sacred.

Besides, there was inculcated that new commandment,

"LOVE ONE ANOTHER."

Conspicuously in the earliest age of the Church did the disciples of Christians and the Church did

"LOVE ONE ANOTHER," Conspicuously in the carliest age of the Church did the disciples of Christ cing to this commandment, and by its prepagation dispelled all hatred and created a new phase in society. How much better the condition of society to-day than then, but those who were baptized to them were preached those words, "Your bodies are the temples of the Holy Ghost," and it was by those words of eternal interest as all that parents came to love their chil-

dren and the master to have a respect for his servant.

The preacher concluded by saying that to-day, the anniversary of that day when the Church was launched forth into the midst of society, praise and thanksgiving should be the watchwords. That little, glorious band of disciples were gathered to-gether that they and their influential teachings might be scattered abroad. Let all profit by the opportunity by feeding the hungry, clothing the naked and leading such virtuous and editying lives as will be examples to the unchristian people of the earth and serve to lead them, too, to the Kingdom of Heaven.

ST. PATRICK'S CATHEDRAL.

The Descent of the Holy Ghost and His Continued Presence with the Church-Sermon by the Rev. John J. Kean. At the above named edifice, vesterday, solem

high mass was celebrated by His Grace the Most Rev. Archbishop McCloskey, assisted by Fathers McNamee, Brophy and Kearney, who officiated as deacon, sub-deacon and master of ceremonies respectively. The performance of the choir was Schmitz's Mass No. 4, the composer himself pre-siding at the organ. At the appropriate hour the Rev. Father Kean ascended the pulpit and took for his theme the gospel of the day, John xxii., 23, 31.

A PROMISE MADE to the Apostles, the fullfilment of which the Church commemorates with joy on the Feast of Pentecost. He told them that the Paraclete should come and teach them all truth. The Apostles were wandering, as it were, in the twilight of that dawn which Christ had raised around them, and they were waiting for the advent of the noon-day light to illumine them. And on the anniversary of the day on which God thundered from Mount Sinai, on the birth day of the old law, the Holy Spirit came as the harbinger of the new dispensation, and that day was the birthday of the Church. He came like the sound of a mighty wind to teach them that they should go forth and triumph over every obstacle in carrying His name to the uttermost bounds of the earth. We can pianily behold the zeal with which the apostles were fired when we contrast the fear of

which the aposties were fired when we contrast the fear of

THE POOR PISHERMAN
on the night preceding his Master's crucifixion with his courage on the day of Pentecost, when he went forth boidly among the enemies of Christ and converted three thousand of them in a single day. And from that day to the present the Church has continued to make similar triumphs, despite the machinations of enemies, and the result of her endless struggles and victories is to be found in the promise of her Divine Founder that He would be with her until the end of time, and that the gates of hell should never prevail against her. Great reason, then, we have to repoice in this festival, in the consciousness of the eternal presence of the Holy Ghost in the Church. But it would ill become us to so rejoice were we to remain deal to the voice of the should of the wind that alarmed the Apostles, but through the silent dictates of conscience. Let us harken to this voice, and beseech Him to purify us and cleanse our hearts from the stain of sin; jet us beg of Him to come and dwell within us and sanctify us, the better to enable us to overcome every obstacle in the way of our salvation. Let us supplicate Him for all those graces which can prepare us to behold Him face to face and rejoice with Him and the Father and Son forever in the world to come.

CHURCH OF THE MESSIAH.

The Sin of Contempt-Sermon by the Rev. H. S. Taft.

The sermon at the Church of the Messiah was preached by the Rev. H. S. Taft yesterday morning. He took his text from Matthew xii., 22. The great teacher, he said, in his teachings always dealt with the spirit of things. The Sabbath wa made for man, not man for the Sabbath. He said judge not from appearances. In order to worship God in the right spirit it was necessary to bear this truth in mind. Jesus specified several sins-Whosoever is angry at his brother, whosoever will speak in ridicule of his brother, and whosoever says, "Thou art a fool." All these are in danger of the judgment.

Let them regard this sin in its relation to those against whom it was committed. This feeling was an unmitigated crime. He who enter tained a thorough contempt for his fellow man was prepared to commit against him any conceivable crime. To hold man in contempt was to hold God in contempt. If they treated the supreme effort of an artist with contempt they treated the artist himself with contempt. Man was

THE NOBLEST WORK OF GOD. marred by many sins though he was.

Should a man of judgment purchase a piece of land in a region of great mineral wealth it would be apparent that he paid so great a price for so small a strip of land because he knew of the vast

small a strip of land because he knew of the vast wealth hidden under the ground. God loved the earth so much that he gave it His only begotten son and let Him die for the redemption of humanity.

This spirit of contempt saw nothing to reverence. It believed in no exalted virtue and had no saints and no heroes; it was a spirit of gloom, and had no gardens of sweet fruit. It was incapable of love, of goodness, of beauty. It stood ever as the deadly antagonist of all that was good and noble in life. This contempt of one's fellow man made the latter an outcast. The truly wise are tolerant; they know what allowances to make for others, for they know their own failings. Such were humble, and kind, and charitable. No one had this grand quality so much as He, the great teacher. When compliment ted on his attainments, He said He resembled a child gathering pebbles on the shore white beyond Him lay the great vast ocean of knowledge. The Saviour's teachings were incomprehensible to the Pharisees. They were offended because He smiled at the outcast.

The man who said to his fellow man "Thou art a fool" showed this spirit of contempt. The contempt for crimpals was

at the outeast.

The man who said to his fellow man "Thou art a fool" showed this spirit of contempt. The contempt for criminals was

SOMETHING OUTRAGEOUS IN FORMER TIMES.

Contempt for man was the crying sin of rulers; it was the heart and soul of war. The man who plunged a nation into war used men only as the instruments of his vanity and his simul ambition. Would a man who recognized the divine qualities of the human soul be ever corrupt or sensual? Death to public safety, death to all the interests of the state—these were the results of this crying sin. Contempt was the deadliest spirit of anti-Christ, it poured its direst wrath upon Christ. "Could any good thing come out of Nazareth?" they asked. When they put Him to death it was not enough to crown Him with thorns, to smite Him, to let Him the on the cross—no, He must be crucified between two theves. This story of the cross could never lose its interest for the liberal Christian. Did not Jesus say that the man who hated his brother was a murderer? Contempt cailed down upon those guilty of it the most terrible punishment. This punishment was a natural result of the flagrant violation of the laws governing their moral and spiritual nature. Corrupt from head to foot, that was the stigma of the perpetrator. The fires of nell were

was the stigma of the perpetrator. The fires of nell were

LIT UP IN THE HEARTS OF THOSE

who held man in contempt. They hardly comprehended the pathway in which contempt would lead them. All the useimness, all the peace and joy of man were destroyed by the spirit of contempt. Seek to see in man the heir of God, the blossom of which Christ was the perfected fruit. With this thought, how gentle and kind would parents be towards their children, brothers towards their sisters, husbands towards their wives, neighbors towards their friends? The world needed almsgiving not so much as it needed the recognition of this glorious spirit. It was the spirit of contempt that carried with it the rejection of all the tender thoughts and charities of the human soul.

David, in his highest spiritual thoughts, longed for this state of perfection. Should they not rejoice that Christ had gone before them to show as a beacon upon their way and lead them to this GLORIOUS WORK OF LOVE AND CHARITY?

That life is a lailure that is not in harmony with the remembrance of the life of the Saviour, Where they found one who had cherished all the sweet, tender missions of man they found one who came nearest to the heart of the Divine Redeemer. In one sense the Cross of Calvary opened the gates of Paradise, but if the gates would open at all they would open by the cross they bore on their own shoulders. The Divine mercy was equal to all the claims upon it.

LYRIC HALL.

The Poetry of Religion-Life's Dutles from a Peotical Standpoint-Sermon by the Rev. O. B. Frothingham.

The services at Lyric Hall, opposite Reservoir square and below Thirty-second street, were very well attended yesterday morning. Mr. Frothing ham's subject was "The Poetry of Religion." It is religion, he began, that makes the human life poetical. The writer of the letter to the Colosians warns the people against giving undue care to feasts, rite days and Sabbaths, which are shadows of what is to come. The Old Testament is full of figures of speech suggestive of a deeper meaning. The allegorical method was a poetical interpretation. It made religious things poems. Dr. Wilkinson says that children should be everlastingly grateful to the old seer for turning the Bible into so many fairy stories for them to read.

hospitality, was a poem addressed to fancy and feeling, not to scientific understanding. The talk of Moses, the passage of the Red Sea, are to be read as poette foreshadowings of the eternal laws of Providence, and not as historical facts. The food in the desert, the manns that fell from heaven, the stream that flowed from the smitten rock are all symbols addressed to the imagination and not records addressed to the understanding. Elijah fed by the ravens is but a bit of painting. Coming to the New Testament we find the same Faith, Hope, Veneration and Love as the artists. The lovely stories of the birth of Christ, the manger cradle, the shepherds looking in at the door, the angels and the star pausing in its career over the little baby, are all so many exquisite poems. The heart of man, from its love of childhood and its respect for manly grandeur, sets up that picture for the world to behold. Jesus is baptized in the Jordan, audible voices are calling Him the Son of man, and alone in the desert he is fed by manna from Heaven. Again, the same Jesus is on the Mount of Transfiguration, that no geographer has ever found or will find, for it is

A POSTICAL MOUNTAIN.

A cloud overshadows Him and a voice from out the silver lining says, "This is my beloved Son, in whom I am well pleased." He is dead, and we hear the upheaving of the earth and see shadowy figures waking about in the dusk, and Jesus appears to His old friends. See how poetical the whole story is? The last book professes to be a poem. It is rull of signs and shapes of which the critic can make nothing. Is not religion itself poetry? Is not the spirit of religion art? Faith, Hope, Love, Reverence, Aspiration and Meckness are the painters. No artist can do ample justice to spiritual truths and thoughts. There is no human power that can tell who, what, or where God is. So we have our artist called Imagination to make an image of the Divine Thing. We think Him a Being endowed with qualities similar to our own, that dwells outside of the earth. It is a chil

peiled by

THE BREATH OF HEAVEN,
are awful to contemplate. After all it is but a picture. It is as if Dante's "Inferno" were received in the world on fath. Is it otherwise in our dream of heaven? The social feeling paints it as a home. Conceive of the future as we will, it is as artists. Our treshest imagination is but a faint oulline sketch. So we might go on calling every doctrine a poem addressed to the imagination. To say that

sketch. So we might go on calling every doctrine a poem addressed to the imagination. To say that RELIGION is POETICAL is to say it is a dream. If it were prose the chemist could put it under his blow-pipe and resolve it into nothing. As it is poetical it can change its shape to suit every one. The world is a world of beauty. It is the wonderful outline of the hills, the bright flashing of the stars and the delicate bloom and indescribable fragrance of the flowers that make the world what it is in a Summer's day. If we could close the poet's eyes or stop his ears we would not wish to live. It is because the Almighty is an artist that the world is so beautiful. We do not expect to see the child give up his fairy books and begin studying history or geology. It is the real world in which the child lives so with us larger children. We must have our land of symbols and imagination. Religion does its best as poetr, when it makes us dream, lends wings to our lancy and opens the boundless depths of the empyrean. All work is venerable, and it is this poetic aspect that makes life tolerable. The preacher produces his sermon, appears before his audience, large or small, goes home and prepares another, week after week. The wretched dome to him and he relieves them. If he thinks of that his life seems monotonous and tiresome. When he hifts up his heart he finds himself one of the ministers of the Father, who is ministering to all his creatures. See the lawyer bending over all his papers. This cross-examining of

See the lawyer bending over all his papers. This cross-examining of STUPID WITNESSES is tiresome, and as soon as one case is dismissed another comes on. It is only when he lifts his eye to the great Justice that his heart becomes reassured. Look at the physician listening to stories of misery and want and hearing the complaints of people who do not know what their allment is. He could not live if he did not think of the great Physician who appointed him as agent to administer His remedies. His profession becomes one of the grandest in the world. See the merchant bending over his ledgers. Through his endeavors the food in one quarter of the world feeds the hungry in another quarter. He it is that furthers its distribution. Life in its prosaic aspect is duil. Change any occupation into prose and it becomes tiresome. Religion makes hie poetic. Rubhastein went to hear a great Brooklyn preacher, and being asked if he liked it he replied that he didn't. He said that the minister brought religion down to the people, when he should take the people up to religion.

BROOKLYN CHURCHES.

PLYMOUTH CHURCH.

Sermon by Mr. Beecher on the Salvation of Mankind-Universalism Encouraged-All Hands to Be Saved if the Germ for the Development of Goodness is Away-Better to Begin at the Bottom in Heaven than Not to be There at All. Mr. Beecher preached yesterday morning to the usual crowded congregation, a sermon that the orthodox will regard as a plea for Universalism.

He selected his text from the last clause of the fourth verse of the twenty-first chapter of the Revelations of St. John :- "For the former things mation of that which had gone before. revelation of St. John was in itself filled with figures and symbols borrowed from the Old Testament. The New Testament was fairly aglow with these borrowed symbols. John had been talking about heaven, and when Jesus spoke everything he said seemed to be tinged with something etherial. Let the thoughts of the congregation to-day, said Mr. Beecher, be turned towards heaven. To-day is a good day to talk about heaven. The very light of it seems spread over the earth; it eems to us like unto the rest that remaineth fo the people's good. There is no storm on the sea. no sterm of wind on the earth, and a new life has come to the whole kingdom of trees. The air is tragrant with the white alembic of the morning flowers. But there is a sunshine that is far purer and a fragrance in the air that is infinitely more enlivening in the heavenly ether. Let us, then, consider the transitoriness of our life here and some of the conclusions that force themselves upon our mind. Do believing souls pass immediately into a state of blessedness! Do they stand waiting for a disclosure of a future era! It cannot be said that the New Testament is absolutely explicit on this theme. The implication of the New Testament certainly is that believing souls pass into a new presence, to a purer consciousness of a

plicit on this theme. The implication of the New Testament certainly is that believing souls pass into a new presence, to a purer consciousness of a spiritual life. This was Paul's belief evidently. In proof of this part of the fifteenth of the First of Corinthians was read, and also the fourth and fifth of the Second of Corinthians. It was evident from this that there was no waiting of the soul—not even the waiting of the soul—not even the waiting. Then there was Paul's triumphant exclamation to Timothy, "I have finished my course." The day spoken of there was the day of his release. This does not preclude the idea of a foreclosure of the power of development in different stages of our existence hereafter. That was a question that was settled by Christ in the story of the woman with the seven husbands. The relations of family and obligations of earth are declared to have no abiding place there. The passions which continue, the race, the thirst, the hunger, that are dormant here are not known there. There is no use for them, manifestly, in the higher development. Then comes the question of the range of the soul. A lower range of soul will not suddenly attain to the nigher developments of heaven. They will only possess the beginnings of an undeveloped spiritual life. Each one will carry with him into the ether a kind of superficial gravity that will gravitate him to his place. Whatever those gradations may be we may be certain that they will be as happy as their nature will allow them to be. The growth there too will be immensely rapid. It must be remembered too that we shall be under the direct influence of God. "We shall see Him as He is." Then men say How is This as To Character for an entrance to heaven. When you come to apply this rale how great is the difficulty. The command is—"Thou shall love the Lord thy God with all thy mind, with all thy heart, with all thy soul." What man is there could have the angel of heaven put over him that measure as a test of his fitness to enter? Not the noblest martyr, not t

reproach, but they had given no signs of conversion, and parents mourn them as lost to eternal life. I don't know how it is with you, but I could sooner believe that the sun would drop away, the stars fade from the sky, than believe that God would consign to an eternity of perdition such a child. I should, if I believed this, go wailing all my days, "Would that I had died for thee." I therefore don't believe that where there is a germ of development in any soul towards goodnesse that God will cast it away from His presence. Remember the transforming power of the Divine influence and let us take courage, and do not let us despise these truths, but work out our salvation with fear and trembling, and to remember that it is God that worketh in us to will and to do of His own good pleasure.

TALMAGE AT THE ACADEMY.

The New Tabernacle-The Struggle for Heaven and the Obstacles in the Way. Mr. Talmage announced yesterday morning that the corner stone of the new Tabernacie would be laid on Saturday afternoon week, at four o'clock, and that a number of the leading clergymen of the city would be present and deliver addresses. The new church edifice will be built on the site of the former Tabernacle, which was destroyed by fire last December, and will accommodate fully a thousand more people. It will be constructed of brick, in a Gothic style.

Mr. Talmage preached from the text, "Awake to Righteousness," and his sermon was an earnest and eloquent appeal to all to prepare for the great hereafter. The Academy was crowded. The pastor said he proposed to give three or four arousing considerations for carrying out the text; and the first was the number of obstacles in the way of our salvation. If

A MAN STARTS FOR HEAVEN

he starts as one against ten thousand. Aye! so vast are the multitudes and so mighty are the entrenchments that if it depended upon his own arm he would perish. I do not refer to the scoffers and the infidels who may block up your way and try to laugh you out of your Chris your way and try to laugh you out of your Christianity or your serious impressions; but I speak in the first place of that spirit of worldliness which every man has felt. How dominant it is in this day! The evantions and hardships and uncertainties of business lite make you lorget that you are an immortal man, and that soon lor you that store door will shut forever, and those shuiling feet on the street be stopped, and the hundreds of thousands of hearts in our great cities half for the encampment of the grave! In addition to these obstacles, there are infernal, Satanic influences

DISPUTING YOUR PATH HEAVENWARD, that try to break the lines of your strength and outflank your serious endeavors. You expect to get to heaven. If the suspicion came across your soul this morning that these influences would swamp you finally and that you would not get to heaven,

THE SHRIEK THAT GOES UP

swamp you finally and that you would not get to heaven,

THE SHRIEK THAT GOES UP
from colliding rail trains or from the deck of a foundered steamer would be faint, indeed, compared with the outery that you would this moment utter. Wao in all this audience does not expect to get to heaven? But, my irrends, if all these obstacles are in the way is it not most time that you assault them? You will have to call upon Almighty God to help you. * * * Another arousing consideration for us—is the value of the soul involved? The treasures of this world will soon be gone. That is, on one side, the prevailing nature of the world; on the other side there is something valuable. It is a soul. How shail it tell you of its value? It is a living soul; death cannot kill it; the grave cannot hide it; eternity cannot exhaust it. Bring me a balance and I will weigh it. Put on one side of the scale an immortal soul; nothing else. On the other side put the world and all its treasures and honors and emoluments. Very heavy, you say; but how quickly this side of the balance goes up, while this containing immortal treasure comes down, as with a thousand ton weight! Then "what shall it profit a man if he gain the whole world and lose his soul?" Another arousing consideration, my friends, is the brevity of the time in

while this containing immortal treasure comes down, as with a thousand ton weight! Then "what shall it profit a man if he gain the whole world and lose his soul?" Another arousing consideration, my friends, is the brevity of the time in which we have to attend to these things. How long will it take to build

THE BRIDGE ACROSS THE EAST RIVER?

Font, five, ten years? You have to spend a long while to build anything that is very great. The architect of the buildings at Vienna did not expect to put up those large structures in a few months. Now, you tell me in that immortal nature by the grace of God a wast temple is to be erared. How long are you going to give me? A thousand years? Oh. no; you will not give me forty, or seveaty, or one lundred years—the average of human hie being far less than forty years. So yast a work to do and yet so little time in which to accomplish it! If twenty years from now some man who is familiar with religious assemblages here in Brooklyn should come back after an absence of that time he would be a stranger in almost any of the churches. Every day from two to four O'clock you may watch

Fig. Long Procession

of vehicles on the way to Greenwood or Laurel Hill or Mount Auburn. When will that procession stop? Not antil all these merchants have gone out of their shops and all of these worshippers have gone out of the churches to Join it.

Another consideration was the glory to be won. If these considerations did not wake them up what would? Every heartbeat said, "Be quick!" Every tap of the bell at the cemetery gate said, "Be quick!" Every tap of the bell at the cemetery gate said, "Be quick!" Every larm of God's word said, "Be quick!" Every larm of God's word said, "Be quick!" Every alarm of God's word said, "Be quick!" Every al

Whitsunday-Sermon on the Work of

the Holy Spirit by Dr. Partridge. Yesterday morning the Rev. Dr. Partridge, the ector of Christ Protestant Episcopal church, on Bedford avenue, preached an appropriate sermon upon Whitsunday, taking for his text the twentysixth verse of the fourteenth cnaper of John-"But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remem brance, whatsover I have said unto you." In his opening remarks the reverend gentleman said that day was the day of days to the Church of the living God, in which they commemorated the outpouring of the Holy Spirit on the day of Pentecost, which showed the almighty power of Jesus, who triumphed over death, hell and the grave. It was then that new light, life, liberty, knowledge and love were imparted to the sons of God, and a new order of things was set up All this was set forth in the beautiful services of the sanctuary that day. The text involved the

All this was set forth in the beautiful services of the sanctuary that day. The text involved the doctrine of three persons in the glorious Godhead, Father, Son and Holy Ghost. The Father sending, the Son intreating, the Holy Ghost coming, which was an inscrutable mystery. He admitted that none, by any amount of searching, could find out God to perfection; but the believer walked by faith and not by sight. Any other disposition would be fraught with peril. Salety alone was found in regard to all the mysteries of they holy religion by accepting them as verities in a spirit of reverence and humility. Mysteries though they were, as regards their linner being, yet they had countenances and forms perceptible to the eye of faith.

THE MYSTERIES OF THE GODHEAD were as jewels in a beautiful casket, which could not be broken or opened by human power, and sealed they must remain till God, who had the key, should open it. Like the sweet song of an unknown tongue, the meaning was unnutelligible, but the melody was grateful to loving hearts and sanctified spirits; and the reason why mankind did not appreciate these mysteries was found in the fact that they were too sensual, grovelling and devilish. Some men, impatient of mystery, had persuaded themselves into disbellef and plunged into a labyrinth of error, from which there could be no escape but by a return to the word of God. To them the Son was but an extraordinary man and the Holy Ghost less than a man. The theology of such men, somer or later, became reduced to a system of negations, and their religion was confined to morality. The divinity of

word of God. To them the Son was but an extraordinary man and the Holy Ghost less than a man.
The theology of such men, sooner or later, became
reduced to a system of negations, and their reingion was confined to morality. The divinity of
the Holy Scriptures was interwoven with a belief
in the person of the Holy Ghost; so that the Bible
is looked upon by the sceptic as an unintelligible
revelation, a great puzzle, an ingenious enigma
that only a few could unravel.

The reverened gentleman continued to argue
that the Holy Ghost was not a mere attribute or
essence, but a divine person; not only quickening
chaos into life, but raising the whole Church to
A HIGH AND CONSECRATED POSITION.

The speaker proceeded to consider the work of
the Holy Ghost in its comforting ministrations,
which prepared the soul for the reception of seeds
of comfort and instruction, and then presented
Jesus in all the fuiness of his attributes and mediation, whereby he proclaimed a rull and free salvation to our race. Because of the light reflected by
the divine spirit, Christ Jesus belonged as much to
our time as to the ancient days when he was here
upon the earth, and we might as clearly perceive
and as well understand Him as though He walked
among us. Jesus of Nazareth to-day exerts a far
greater influence throughout the universe than He
did in the land of Judea nearly nineteen hundred
years ago. His voice is more potent than the voice
of any living man or class of men. The voice of
Cicero as a faint ceho, and the voices of all the
ancient poets, philosophers and sages were scarcely
heard in the wonderful march of improvement that
had taken place in the earth, Not so with Jesus
Christ, who is the same yesterday, to-day and forever. He has been heard and will be heard until
the end of time, speaking as neverjman spake—
"Come unto Me and I will give you rest." This the end; of time, speaking as never[man sp "Come unto Me and I will give you rest."

result was attained by
THE MINISTRY OF THE SPIRIT
OF God; and the very same power which quickened
his corpse was quickening his biography and raising it from the grave of antiquity, and through the

work of sanctification enabling men everywhere to understand, appreciate, love and obey Him. In hours of moruning the Spirit spoke in a still, small voice, "Blessed are they that mourn, for they shall be comforted;" and when penitent and crying for pardon, what a gospel did these words contain as they were brought home to the heart by the Holy Ghost—"Thy sins are forgiven thee!" It was not enough to read the Word of God and to have a desire to receive its 'blessings; for mankind were like men with food before them and having an earnest desire to partake of it, and yet were unable to appropriate it. They might offer the prayer—"O God! feed me with the bread of life!"—but the Spirit's influence must first quicken the soul into new life. When the Spirit spoke with wistful eloquence to the heart, the disciple of Christ rested upon the promises of God and had joy and peace in believing.

In conclusion the Doctor said that these ministrations of divine grace could not be purchased by silver and gold, nor could refinement and position claim them. We must love the truth and practice it, and by so doing we would secure the comforting influence of the Spirit, which was the gift of God unto eternal life, through Jesus Ghrist.

At the close of the sermon the Holy Communion was administered by the rector.

LEFFERT'S PARK SERVICES.

Justification by Faith and Its Blessed Results-Sermon by the Rev. George A. Hubbell.

Two weeks ago the Brooklyn Young Men's Praying Band inaugurated their Summer season of out-door services in Leffert's Park. The opening sermon was preached by Rev. Matthew Hale Smith; the second by Rev. Dr. Ingersoll, who has during the past week sailed for Europe; and yesterday Rev. George A. Hubbell, pastor of the Greene avenue Methodist Episcopal church, preached to the people. The congregations at these afternoon services are larger generally than can be found in many churches, and they are also as orderly. The presence of a policeman has not been required since the meetings were inaugurated. Mr. William O'Donnell takes charge of the meetings and provides the preachers. The singing is dreds gather from time to time in the park who would not go to a church service, and they listen attentively to the preaching of the Gospel and to the exhortations and experiences that follow. THE REV. GEORGE A. HUBBELL'S SERMON.

Mr. Hubbell's text yesterday was Romans v., 1— "Therefore, being justified by faith, we have peace with God through our Lord Jesus Christ." This word "therefore." he said, is the conclusion of a word "therefore." he said, is the conclusion of a very labored argument of the apostle in the previous chapter. He starts out with the statement that the world is in sin, and that mankind needs a Saviour. But here the question may be asked, how can the heathen, who have not the written law of God, be accounted sinners? They are a law unto themselves. The heathen world have a proverb, when they do wrong, that this is contrary to the divine law. They are, therefore, under the same condemnation as ourselves. We are all liable to punishment, for the commandment carries with it a penalty, and we have all sinned and come short of the glory of God. We hear a great deal said in these days about annihilation, but there is no such teaching in this Bible. The Scriptures declare that all that are in their graves shall come forth; they that have done good unto the resurrection of life, and they that have done evil unto the resurrection of damnation. The important question for us to settle is, How shall we escape this sentence of damnation and the wrath to come? These are questions that are pressing for an answer by us all. They are not confined to Christian lands only. The heathen also are asking how they may escape. Men everywhere are trying to escape the sense of gailt which oppresses the world. But they can't escape by the methods proposed or invented by themselves. There are legal difficulties in the way. Mr. Hubbell then drew a parallel from nature and gave liustrations from experience to show that repentance and sorrow cannot atone for the sins of the past. How then, he asked, can we get rid of the record of guilt that is against us in heaven? There is but one way, and that is contained in the text—"being with the developer of the sins of the past. very labored argument of the apostle in the pre-

and sorrow cannot atone for the sins of the past. How then, he asked, can we get rid of the record of guilt that is against us in heaven? There is but one way, and that is contained in the text—"being justified by faith." The doctrine of substitution was here introduced and illustrated by Mr. Hubbell. Jesus, he said, came down to earth and suffered himself to be nalled to the cross to demonstrate to the world that God was merciful, as well as just. Now, how shall we make this atonement of Christ available to ourselves?

WE MUST COME TO GOD and make confession of our sins and receive forgiveness at his hands. We are justified by faith, not by uniting with a church and attending regularly to the services of the same. We are saved by coming to Jesus christ. Mere assent to the dogmas and doctrines of the Gospel is not faith. (Coming to Jesus only is faith. This was illustrated by Peter walking on the water to meet Jesus. The results of this justification by faith are seen in the peace that a man has in his own heart—peace with God through our Lord Jesus Christ. The current and bent of a man's life is changed so that the things which he once loved he now hates. He delights now in the law of God after the inward man. Mr. Hubbell gave illustrations from his own and others' experience of the change which comes over a man who is justified by faith and is at peace with God through our Lord Jesus Christ, and urged the unconverted in the congregation to settle the great controversy between themselves and God at once.

"LITLE PETER, THE FRENCHMAN,"
as he is familiarly known, followed with a stirring exhortation and a narration of his own conversion. He was a Catholic lad and came a stranger to the United States and hired himself out to a farming Friend, who was so religious that little Peter could not stand the inducence of the good am and so lets him. Peter was a stranger and knew not where to

so religious that little Peter could not stand the inducee of the good man and so lett him. Peter was a stranger and knew not where to go: but the Lord directed him and he next fell in with a good Baptist deacon, who prayed earnestly and daily for and with the little Frenchman until he was brought to the knowledge of the truth as it is in Jesus. And now for more than forty years he has been telling how great things the Lord hath done for his soul. Little Peter has all the nervous-ses and excitability negative to his neonle and is a ness and excitability peculiar to his people and is a thoroughgoing, shouling Methodist. After Peter's address several persons related their religious ex-periences, and the meeting about five o'clock ad-journed.

LAYING THE CORNER STONE IN TREMONT.

The Corner Stone of the New German Catholic Church Laid in Tremont, Westchester County, Yesterday - A Splendid Celebration by the Germans of the Locality-Sermon by the Rev. Dr. McGlynn, of St. Stephen's-He Congratulates the German Race on Their Love of Faith and Religion.

The village of Tremont was actually alive yesterday with a throng of German Catholic citizens from the surrounding districts. They came to the neat little, picturesque, suburban village to be witnesses of the laying of the corner stone of a new church, in which they are soon to be devoted worshippers. They marched in bands and societies to the northwest side of the town, where the church is now being constructed. The different societies bore their respective banners, and the members of them wore the regalia of the different benevolent associations to which they belonged. They were preceded on the route by their pastor, the Rev. Joseph Stumpe, of Melrose and Mount Vernon, accompanied by the Rev. Dr. McGlynn, of St. Stephen's; Rev. Dr. Burt-seil, Church of the Epiphany; Rev. Father Farrell, St. Joseph's; and also by the Rev. Fathers Zincks-heim and Backs, of Melrose, and Rev. Fathers Lovejoy, Price and Curran, of New York city. The walls of

The walls of

THE NEW STRUCTURE,

which is on a very imposing site overlooking the
North River in the distance, and situated on Washington avenue, near Fourteenth street, are raised
about eighteen feet above the ground. They were
neatly decked, and surrounded by evergreens and
flowers of every description, formed into bouquets
or woven artistically into variously shaped lestoons.

On the front wall of the edifice a platform was erected, on which the ceremonies were performed in a very impressive manner, the clergymen robed in their ricify embroidered vestments, and the neatly attired acholytes looking fresh and vigorous beneath the noondaytsun. A splendid brass band of twenty pieces, and the well-known choir of the church of the Holy Redeemer, Third street, New York, furnished the vocal and instrumental music in a manner that made the maple-wooded glens of the district re-echo their charming tones.

THE CEREMONIES,
which, on such occasions, are carried out at full length according to the Roman liturgy, occupied over one hour of the time. The cornerstone was then laid by the Rev. Dr. McGlynn, several suitable testimonials of the present period being previously placed in the place sculped for them. The ecclesiastical procession was then formed and the priesta walked around by the walls of the future church, and, consecrating the place to God by the appropriate prayers, blessed it, and then, with the societies, returned to the platform.

The Rev. Dr. McGlynne then addressed the crowd, who gathered closely underneath and around the platform to hear him. He congratulated

around the platform to hear him. He congratulated

THE GERMAN CATHOLICS

of Tremont and vicinity for the good work they had begun. It was only a perpetuation of that glorious legacy of faith which Germany, once Catholic, had bequeathed to them. He told them not to tire in doing well—not to forget that they were not only raising a material temple of worship, but also a living testimonial of their faith, spirit and generosity. He advised them to harmonize as much as possible with the Catholics of other nationalities who were in the district and te contribute with generous hearts to the completion of the work they had so auspicaously begun. After concluding, the Rev. Father Price, C. S. S. R., of the New York Third street German church, addressed the multitude in German and they them